The Flaming Sword.

"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life." Gen. III. 24.

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We would particularly urge the readers of THE FLAMING SWORD to carefully peruse our literature, advertised on page 4, (a list to which we will soon make extensive additions,) as it concisely and comprehensively explains some of our fundamental doctrines, which, unless one has been an early subscriber, are liable to be gathered only fragmentarily from a simple reading of our paper.

THE SOCIETY ARCH-TRIUMPHANT meets every Tuesday at 7:30 p. m. These meetings are free to all except on the first Tuesday in each month which is devoted to the transaction of private business. None are admitted to this Assembly but members of the Second Court.

WITHIN THE VEIL.

As the blood in the human body flows through the arterial system of man into the extremities, and by its plasticity becomes the substance of the form, so must the Divine blood, in which is the life of all flesh, (for the life of the flesh is the blood thereof) flow to the extremity, the ultimate of man, be converted to flesh (Divine good), the Lord's new body, through which by metamorphosis it passes beyond the flesh—the veil—which must be taken away by dematerialization.

The blood—abstractly truth, but literally the spirits of the dead in Christ, the seals of God—is now in Elijah the prophet, who is the angel that has the seal of the living God. Through his translation these seals are to pass beyond the veil (the flesh) into that within the veil—eternal life. How is this to be accomplished? The mission of God, the Father, as manifest through his anointed is not, as prophet, to simply fortell the coming of the Lord. This constitutes the least part of the prophet's function. The mere statement of the truth, abstractly, through which the Lord's coming is to be effected by man's coöperation with God, does not meet the ends of his mission. He might declare upon the house tops for centuries the very truth of God in its abstract form, and the world still remain blind and dead.

He is to be a teacher of men, imparting to them the power to coöperate with God in the restitution of the fallen race, and the final culminating communication must be in the literal transmission of the truth in substance, accomplished by his translation. This translation is the chariot of the cherubim which, rendered in plain English, is the communication or conveyance of the literal Word or Words.

In the translation of Elijah the blood—the Spirit of Truth, in whom were the spirits of the dead made alive in him—is imparted to those who, in the natural and outward form, look for the Lord's appearing. Immortality begins to come to them, Divine life and light manifest in the cloud. This cloud is the blood thus imparted and becomes, through its plasticity, formulated and metamorphosed to living, incorruptible flesh, the veil of the temple in two forms, man and woman. This veil which now is the literal flesh of Abraham, not merely the body of the Son, but the flesh—the Divine natural good of the Father—is the temporary partition dividing God from man.

THE MOTHERHOOD.

The New Jerusalem state in its least form, in every separate mind, is that in which all aspirations and impulses are to perform the uses of charity. By charity we do not mean the giving of alms. True economy will not encourage nor foster mendicancy. Every man and woman capable of going about to beg is able to earn a living in some useful occupation, and by the provisions of a regulated social system should be provided with the essentials of useful capacity. The performance of true use to the neighbor is the only charity endorsed in the equitable kingdom, the kingdom of uses.

The operation of genuine charity must proceed essentially from a center, equilibrated through the balance of demand and supply—one in which the waste and supply meet in an interest of reciprocal relation. Such a center must obtain as a unitary pole and center of impulse and expulse. The interests of God and man must be one, the interests of male and female must be identical; the interests of the mass must be identical with the interests of the vidual, and in this proposition is involved the eradication of human selfishness.

Returning to the pituitary body or the glandula vita, and noting again its resting place in the *sella turcica*, safely ensconced beneath the four osseous processes of the sphenoid bone, we may learn the great lesson of the coming kingdom.

In the office of the glandula vita, in the distinctive sexes, we discover two distinct processes of cellular metamorphosis, the tendency of one being to unify many cells into one, the other to segregate the unique cell into many. This distinctive determination and diversity of function causes the difference in the formation and office of the male and female organisms. This condition and quality of cerebral action is accompanied by the common process of death, a catastrophe which will continue to afflict the race till the function of the glandula vita is unified and reversed.

The present cerebral flow is from the conarium to the vital gland. Through this the most subtle essence radiates through ten mysterious currents having their poles in the ten ossifying centers of the sphenoid bone. In the revulsion of the currents of the body those leaders of magnetic energy, radiating in ten categories from the main nucleus, namely, the vital gland, will flow towards the four attachments of dura mater, and thence through the fibres of the *tentorium* to the gland itself which becomes the unified center and source of supply to the structured organism.

Revulsion of circulation is accomplished, as before taught, by the obliteration of the conarium or pineal gland and the expansion of its piamatorial investment into a zone or circle of the triangular environment and support of the tripod.

If it be possible to define the determination upon which depends the corruptible dissolution of the body, it is possible to define the functional determination which must insure the incorruptible dissolution of the body, or that change from the natural to the spiritual state which marked the termination of the earthly careers of Enoch, Elijah and Jesus as the triangular points of the universal tripod in the aspect of timic succession. We will find it to be just the reverse or opposite of the causes of death. These principles, forms and correlated functions, outlined in the vidual, enable us to outline them in the universal, and denote the specific beginning of universal organic form and office.

(CONTINUED.)

The physical cosmos, as such, had no beginning, neither will it have an ending, because waste and supply being equal at either extremity or limitation of the centrifugal and centripetal circuit, the cosmos is a perpetually-self-sustaining structure, and is consequently eternal.

THE TWO FIG TREES.

In the comprehension of this truth the supreme purport of this declaration will be cognized: "Thou shalt love thy neighbor as thyself," not as much as thyself, but *as thyself* (for thy neighbor is thyself) and upon the perpetuity of thy neighbor depends thine own, and upon his restitution depends the continuity of thine own being. This is the love of the neighbor in its supreme or highest aspect, the love of God—manifest in Elijah as the literal truth of the Word—for the new body which, through his translation, will come into the resurrection. It is also the reciprocal love of that body to Him who hath redeemed it and made it white in the blood of the Lamb.

I have thus far, in portraying the supreme relationship of the two neighbors as manifest in its universal aspect, brought to view but a single concept of the love to the neighbor. In doing this I have rendered distinctly discernible the character of that truth in the declaration of Jesus, "Thou shalt love the Lord thy God." "The second is like unto it," because to love thy neighbor as thyself is for the body, the church, to love God so supremely as to flow into and become one with him, and for God the Father to love the body, the church, so infinitely as to flow into that church to conjoin with it, that they be no more two, but one universal or grand humanity—God in man and man in God.

We will now contemplate love to the neighbor in its second phase or degree.

The next highest phase of love, not sensual, is that relation of the male and female, corresponding in the particular or special relation of counterparts to the above noted relationship of good, which is supremely female, and truth, which is supremely male—the truth as the spirit of prophecy in Elijah the prophet, and good in the church, the new body—these two being now externally separate; internally they are the Lord God. This special relation of counterparts cannot obtain till after the conjunction of truth and good in the new body, a conjunction which will obtain by virtue of the potentiality of universal love ultimating in the translation of the Messenger of the new Covenant.

After this universal conjunction, which is the passing away of the first heaven and the first earth or the drying up of the tongue of the Egyptian sea, there will be no more sea. "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod"—without natural or corrupt dissolution. "And there shall be a highway" (the Lord's prophet) "for the remnant" (body) "of his people." "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away; and there was no more sea."

Then the relation of the male and female will be regulated according to conjugial ties in the special aspect of that relation, and there will be manifest the love of the neighbor in its highest special attainments. This is the love above the sensual plane—the love of counterparts. This love will conjoin the males and females comprising the new Church, (consisting of the seven genera, the seven candlesticks united into one church,) by the obliterations of the two external forms through the absolute conjunction of each pair, in one offspring, the eternal angel, the son and product and substance of the two, the Father and the Mother. In this product is the absolute and ultimate of the complete family circle—Father, Mother and Son.

In the above we have contemplated both the vine (Divine ultimate truth) and the fig tree (Divine ultimate good). We will now consider the neighbor under the vine and under the fig tree.

"Hear now, O Joshua the high priest, thou and thy fellows that sit before thee: for they are men wondered at; for, behold, I will bring forth my servant, the BRANCH. For, behold, the stone" (that is to smite Nebuchadnezzar's image on the feet) "that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith the Lord of hosts, and I will remove the iniquity of that land" (the new church) "in one day. In that day, saith the Lord of hosts, shall ye call every man his neighbor under the *vine* and under the *fig tree*."

Nothing will kindle so intense a fire, in the Divine sense, as the conjunction of love and wisdom. Nothing is more intensely hot than lust, the heat of infernal love and infernal wisdom. This is the fire of hell. The ultimate product of the first is Divine natural good, and of the latter infernal, ultimate evil. These are the two fig trees; thus they are indigenous to a hot climate.

A marked peculiarity of the fruit of the tree is that the seeds are not distinctly separated from one another by being inclosed in distinct seed cells. Wonderfully suggestive of a common interest in all things pertaining to the relations of the membership of the family of the house of God.

If we have offered thought for contemplation, in the foregoing, hard to be uttered and more difficult of acceptation, we come now to the consideration of simple truths but none the less objectionable to a gainsaying and lecherous church and world at large.

I call now upon a professing Christian Church with the solemn question: Is the church to-day actuated by the impulses which moved the primitive Christians? The Lord Jesus declared that upon these two commandments, "Thou shalt love the Lord thy God with all thy heart," and, "Thou shalt love thy neighbor as thyself," hung *all* the law and the prophets. I now appeal to the modern church. Do you believe in the doctrine of the Lord Christ, and will you accept his word, his personal life, and the operation of his Spirit as the seal and sum of what he may justly expect of those who profess allegiance to him and claim to have been redeemed by him?

In laying the foundation stones of the New Jerusalem Jesus chose twelve men whom he appointed conservators of his life and doctrine. He more than iterated the injunction, "Possess all things in common." He moved them by the Spirit which animated his own holy being, and through its impulse they gathered their little possessions, placed them in a common treasury and held what they possessed as common property. This of course was the result of the Divine glow within from the operation of the Spirit of love. The Spirit of the Lord Christ is the Spirit of communism.

Jesus said to his disciples, "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you; but if I depart, I will send him unto you. Howbeit when he, the Spirit of truth, is come, he shall guide you into all truth; * * * and he will show you things to come." Now witness the operation of this self-same Spirit, the outpouring of the Divine life, the life of Christ the Lord.

"Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. And fear came upon every soul; and many wonders and signs were done by the apostles. *And all that believed were together and had all things common;* and sold their possessions and goods, and parted them to all men as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

"And the multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own, but they had all things common."

"Neither was there any among them that lacked; for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet, and distribution was made unto every man according as he had need."

This was the spontaneous outgushing of an overflowing love to God and the neighbor, the legitimate and only possible result, in that given direction, of the direct operation of God's Spirit upon the heart. The spirit begotten of the hells and born into the church from Paganism, namely, *meum et tuum*, (mine and thine) is the product in the church of its adulteration with Pagan Rome, an amalgamation consummated under the leadership of Constantine, a Pagan emperor.

In the above I have called the attention of the reader to the seed of Divine planting in the beginning of the Christian era. What shall its fruitage be at the harvest when the Christian dispensation shall close, and the new kingdom be established? Nothing less than a restoration of the "apostles doctrine and fellowship" manifest in social restitution—the establishment of the Divine order. It will be the fig tree (Divine natural good,) the product of the Divine truth, stirring men to the very soul and actuating them by the warming and enlivening impulses that stirred the early Church.

"Now learn a parable of the fig tree; when *her* branch is yet tender and putteth forth leaves, ye know that summer is near."

In the foregoing I have but suggested the thought that the fig tree is symbolic of communism—the good fig of an orderly or divinely appointed system of social government; the evil, of a disorderly, perverted and selfish desire to obtain by force that which does not belong to those desiring it. That the two fig trees, that are productive the one of good and the other of evil fruit, to which frequent allusions are made in Scripture, are ultimate or natural good and evil, no careful reader of the Bible will question. The tree that bears nothing but leaves is also to be had in remembrance.

A glance at the existing state of society will assist the reader to appropriate the thought that I wish to impart. I would call attention to the class of society which, to that portion of the community satisfied with existing institutions, would seem to be the disaffected class. It embraces, in its lowest phase or degree, a mob having no regard for law or order of any kind, and actuated only by the impulse to satisfy present necessity. Like a pack of hungry wolves their insolence and audacity augment in a ratio commensurate with numerical accessions.

The next in order is a class none the less greedy because more politic. This class includes, on general principles, all who may arrange themselves under party leadership with a view to acquire by peaceable measures, through legislation under existing institutions, that which may be unattainable through mob violence.

The undercurrent which to-day moves a growing political body is the animus of socialism. It seeks, through legislative order, the social leveling process and condition which its inherent acumen enables it to perceive are beyond the acquisition of the rabble. It is simply a more respectable phase of socialism and absorbs, finally, the former class. It is of the same spirit. There is still another sub order, belonging to the same general order, composed of various genera—an evolved condition, an offshoot from the primate stalk. It embraces numerous spiritual "individuals" with various shades of religious conviction, appropriated from the Word and inverted to false religious conceptions. These three classes comprise a general system and constitute one tree. It can never bear fruit. This is a presentation of an actual existing condition of society. The last considered is an approximation to social fellowship in external appearance.

That it is the *avowed* purpose of the above mentioned system to improve the condition of society, I will not dispute, and that, as thus avowed, it would make it appear that it had at heart the ultimate or natural good of humanity, is apparent.

The two fruitful fig trees are sufficiently evolved to be perceived not by the many, but by the observer on the watch mountain.

(CONTINUED.)

THE POPE AND THE LABOR QUESTION.

"But there is a good deal of evidence which goes to prove that many of these societies are in the hands of invisible leaders, and are managed on principles far from compatible with Christianity and the public well being, and that they do their best to get into their hands the whole field of labor and to force workmen either to join them or to starve."—*The Pope's Encyclical.*

Being at the head of the greatest, most secret, most despotic organization in earth, it is but natural that the professed vicegerent of God in earth should not approve of other secret despotism, or secret orders of any kind. While professing to be in God's stead to care for his suffering poor, he has no words of disapproval of their great and rich oppressors provided they are loyal sons of the Catholic Church, and contribute liberally of their means for its manifold and pressing needs for money to promote its great and ambitious schemes.

They may organize to still further grind into the dust and starve the poor laborer, and this man who claims and receives the abject worship of millions, this greatest exponent of human inequality, of social, political and religious despotism has no notes of warning to raise, but if, driven to desperation, these sons of honest toil organize to defend their own interests further than to, in some measure, insure each other, he is disturbed and must needs issue his manifesto, going even to the extent of speaking of "master and man" and the duty of the "master" not to overwork the "man" as if it were mules and oxen he was speaking of. This is not the way Jesus talked, in whose stead this man claims to act in all things. "Be ye not called Rabbi: for one is your Master, even Christ."

While in his discussion of the labor problem the pope ignores organizations and combinations of capital to oppress labor and rob it of the right to what it produces—nay, even by inference, recognizes the right of the employer to take all the proceeds of labor beyond what will comfortably keep the laborer so far as his physical man is concerned, not even demanding anything for his education, or intellectual development—he thinks the state may properly intervene to prevent, or break up already existing organizations, when in its judgment they are bad. I suppose an example would be, when, as in the New York Central strike, capitalists are being hard pressed and the public suffering inconvenience.

The great Church of which he is the head has never, when it had the power to have its own way, favored the education of the masses, evidently for fear they might become too intelligent to submit to its arbitrary and absolute rule. In this country she has found it necessary ever to appear to be in the lead in matters of education, but if it should ever happen that she should become strong enough to throw off the mask and be her real self openly, she would speedily show, as in countries where her rule is absolute, that in her account the laboring masses have no need of education beyond the catechism. With her, education is always for the priest. The less knowledge every other class can be made content with, the better and safer for priestcraft.

But the good pope is troubled about

societies that "are in the hands of invisible leaders," as though he himself were not a member of the worst, most far-reaching society of this description the world has ever seen; and what is worse, these societies "are managed on principles far from compatible with Christianity and the public well being."

In the mouth of a leading and controlling member, the lord and master of the "Society of Jesus," so-called; whose track for centuries has been red with the blood of innocents; whose very constitution swears it to a course of fraud, treason and extermination against everything not distinctively Catholic; which, in its own account, is perfectly absolved from keeping any faith with any being the Catholic Church has pronounced heretic, this anxiety about societies that are not managed on principles compatible with Christianity, to one not understanding the situation, would seem strange indeed.

With him Christianity means the Catholic Church, not the system of ethics and religion which Jesus taught when on earth. If he should speak his real thought, and if he thought it was politic to speak it, and had the power to enforce his words, he would say (his infallible predecessors have often said it) that the Methodist, Baptist, Congregational and Episcopalian Churches are not managed on principles compatible with Christianity; in that, as Koreshans, we would agree with him, and would also include the Catholic. If he had the power he would go further and order the state to destroy them root and branch; in that we would entirely disagree with him, on the ground that it would be entirely incompatible with the principles of true Christianity so to do.

Christ distinctly discountenanced and forbade the use of force in matters of religion. His emphatic declaration was, "My kingdom is not of this world" (age): "if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

It is quite true that organizations of laborers, no more than organizations of capitalists, are managed upon Christian principles; in this respect they are no whit different from any other organizations, religious and secular. The religious are worse than the secular in that they add false pretenses and fraud to conduct unchristian and often very oppressive. Jesus rebuked his disciples for even forbidding others, that did not join their multitude, from casting out devils, and no man ever persecuted another, or restrained him from following his own conscience, either by force or contumely, and at the same time followed the precept and, much less, the example of Christ.

The present state of the labor question, being the outcome of the competitive system, is a state of warfare, and as Robert Hall said, "War is a temporary repeal of all the virtues." No man, be he pope or president or autocrat, who regards the present system as right and worthy to be perpetuated, is competent to give any rational or right advice as to the proper solution of the Labor Question.—*O. F. L.*

SINGLE-EYEDNESS.

"The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light, but when thine eye is evil, thy body also is full of darkness."

"Take heed therefore that the light which is in thee be not darkness."

"The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

"But if thine eye be evil thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" "In him was life; and the life was the light of men."

Again Jesus speaking to them said, "I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life." "For behold the stone which I have laid before Joshua; upon one stone shall be seven eyes."

"For who hath despised the day of small things? For they shall rejoice and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth."

"And I beheld and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth."

Although the physical man has two eyes, normal, healthy sight is always single. There is a positive and negative pole to each kind of electricity yet each has but one substance. By comparing Zechariah vi: 10, with Revelation v: 6, we find that the seven eyes and the seven Spirits of God perform the same office—run through the whole earth. If Jesus, then, had said, I am the eye of the world, he would have uttered the same truth.

In the language of correspondences, in which the Bible was written, the Lord is the eye. These personalities called eyes of the Lord were Adam, Enoch, Noah, Moses, Elijah, Jesus and Cyrus. In their timic relation they have made their appearance in earth at the end of seven epochs or cycles of the grand cycle or zodiacal year of 24,000 years.

Swedenborg says, "Both in heaven and in the world there are two kinds of order; successive order and simultaneous order. In successive order one thing succeeds and follows another from what is highest to what is lowest, but in simultaneous order one thing adjoins to another from what is innermost to what is outermost."

Of these personalities, the first in the successive order, the man created in the image and likeness of God—just like God, male and female in one form—was Adam, a living soul; the sixth was Jesus, the second Adam, who, unlike the succeeding eyes but like the first, had life in himself, being not a "living soul" but a quickening Spirit, that is, a life-giving Spirit, the Divine seed, the Lamb of God, the begetter-again of the sons of God to come into birth in the resurrection of the dead, the "harvest" in the end of the Christian age.

Because of the fact that Jesus, the sixth of these eyes of the Lord, was the Divine seed for the reproduction, out of the sinful humanity, of the sons of God, from the one Son of God, and the succeeding fact that, when seed is sown it has to die in order to reproduction, when in the harvest, in the end of the age, this sixth personality comes again he must come up out of the sinful humanity and must "overcome"—destroy the old man, the man of sin—and "put on the new man, which after God" (Greek, down into God) "is created in righteousness and true holiness."

It will be observed that but one of these eyes, if we leave out Adam, was born, or created holy, and he was born holy that he might be the Divine seed. Seed to produce a pure crop must itself be pure. Although not born holy, Elijah, and after him Elisha, constituted the cherubim (or dual manifestation of God) of that age, since the spirit that was in Elijah, at the time of his translation, passed over to and was received by Elisha, as is manifest not only from the words of the narrative but from the subsequent acts of Elisha which were the same as those which had been performed by Elijah. These acts were the same as those afterwards performed by Jesus, which fact indicates that they were in possession of the same Divine power which he afterwards exercised. Their names indicate the same fact. Elijah, in Hebrew, means God the Lord, and Elisha means God his Saviour, that is, the Saviour of God the Lord, since, according to his urgent request, the spirit of Elijah, as the sons of the prophets and his own subsequent acts testify, did rest upon or inhabit Elisha.

Although, as typified by the cherubim in the Jewish temple, these eyes of the grand man, like our physical eyes, appeared to come two at a time, as in the case of Moses and Aaron, John the Baptist and Jesus, yet the light, the intelligence, the power, was always single, and was possessed by but one at a time, hence was he but one eye of the Lord.

One of these two beings is always translated, *theocrasised*, changed, body, soul and spirit, from the bodily form of the being whom God the Father temporarily dwells in—as the ordinary human spirit dwells in the ordinary human body—to the God-Spirit, the Holy Ghost, the Divine seed that, when received in the humanity ready to receive it, shall as the Divine seed impregnate such humanity for a Divine birth, or harvest in the end of the age, which determines the cycle of its reproduction.

The being thus translated, or theocrasised, or changed to Holy Spirit is, before such translation, one of the seven eyes, and after such translation or change to Holy Ghost is one of "the seven Spirits of God" and when it is received by such humanity, which is the earth, it "goes out into the whole earth" which receives it.

Being the Divine seed it becomes the creative energy that creates everything of the new age just as the seed wheat creates everything of the wheat creation for its cycle. These seven eyes, then, as John saw them, on one Lamb as it were slain, are seven horns, or creative powers. As in the timic relation these seven eyes appeared as seven different personalities, coming at the ends of successive cycles of the zodiacal cycle of 24,000 years, so now, in the end of that grand cycle, in the simultaneous relation, they appear as seven horns, seven powers, seven eyes, seven personalities having Divine knowledge, and seven Spirits of God, all in or upon one Lamb as it were slain. The seven personalities have come again as one personality. Jesus has come again according to his promise. "This is eternal life that they may know" (or to know) "God and Jesus Christ whom he hath sent."

Every age ends with a judgment day or great and terrible day of the Lord, that is, a day when the Lord, or one of these eyes of God, comes in earth as a man; "Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained." Whoever God sends is his Messenger. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Jesus tells us that the Elijah the prophet who came before the judgment in the end of the Jewish age was John the Baptist, from whom, at the baptism of Jesus, the Father Spirit passed over to Jesus, thus fully equiping him for his mission as one of the eyes of the Lord.

Jesus means Saviour, and Christ means anointed. To attain to eternal life one must know God, and the anointed Saviour, the Elijah the prophet, or Messenger of the Covenant, the one of the seven eyes of the Lord who bears, as Jesus did eighteen hundred years ago, the "new name" of God. He is not three personalities, or eyes, nor even two, but one, the last one with seven horns and seven eyes. "Hear, O Israel; the Lord our God is one God."

Every time one of these eyes or Spirits of God goes out into the earth—the humanity—there is a new creation, and a new heavens and earth, a new Church and a new State. "If thine eye is single;" if "the Lord thy God is one Lord" and that Lord is God's humanity, his Messenger of the Covenant, or Messiah of the age, "thy whole body," be it an individual body, or a church, "shall be full of light;" "but if the light that is in thee be darkness"—which it is if thine eye, thy Lord, be dual, or tri-personal—thy whole body must be full of darkness, as in the churches of to-day where scarcely two members have the same ideas of God, or his relation to men.—*O. F. L.*

MONEY-MAKING.

It is by no means easy for man under existing circumstances and environments to look even momentarily at money-making—as it is falsely termed—in its true light and character. The glamour fictitiously thrown over the world's concerns for centuries past, by individualism run mad, and its false premises, has precipitated man into a perfect whirlpool of needless worry, endless strife, and cut-throat competition; and now it appears to be almost the correct thing not only to justify the many efforts at money-getting, held up by erratic standards as legitimate, but even to exonerate from blame some who blusteringly overstep the arbitrary limits of so-called legitimacy, and practice an undisguised extortion.

So strangely have all the higher and better feelings of man's nature been dulled by the elements of selfish strife, that said nature is no more to be trusted to pronounce upon the right or the wrong of mere money-getting, than is the stomach of the drunkard to be trusted to give its verdict as to the real merit or demerit of alcoholic compounds, or than is the system of the tobacco consumer as to the wrongs that tobacco works upon and within his long outraged system.

What are the real necessities showing in the case anyhow? A more difficult question to give a straight and truthful answer to, could hardly be framed. How are necessities created? is the question that needs first to be dealt with. A real necessity is something that may not and cannot under any circumstances be dispensed with. The wants of man are various, but it is labor alone that meets them; and that is equally so whether production or distribution be taken into consideration.

Labor—it can be clearly shown—is alone sufficient or responsible for the supply of human wants, whatever in nature or character they may be. Without labor, it can also be as clearly shown, that man would neither be able to have nor use the necessaries of life, and this having and using are invariably the outcome of production and distribution. Labor then may be fully and freely accepted as a "real necessity," anyhow; but all the sophistry in man's possession is not nearly strong enough to foist the fiction of "capital" into any similar necessitous position.

There is no difficulty in making very clear and apparent that all the world is qualified to produce, and that all the vehicles and motors at her command, for the purposes of distribution, are, from beginning to end, solely the outcome of labor. * * * Labor does it all, and is in every case beyond doubt or question an absolutely indispensable commodity. But while labor is thus under any and all circumstances absolutely indispensable, it can be just as clearly shown that money in any form may in every such case be dispensed with. What can by any contrivance possible be dispensed with then is not and cannot be a "real necessity." When men open to their inner sight, so that they look at mundane and personal matters in the very light of God, they will then see clearly enough that only these real necessities are Divine appointments, and that every human contrivance outside of these imperative ones, and which may be dispensed with by one, many or all, are actually of no real or proved advantage to man in any way, but the opposite.

There is only one possible method of working this mundane sphere of ours which will permit every member of the human family to have and enjoy every necessary of life, let his calling or occupation be whatever it may. That method is to cosmopolitanize everything, every person and every industry; to thoroughly organize society on the equitable principles of merit and demerit; and by such effective means obtain such perfect control of all the means of production and distribution that it would be comparatively speaking an easy matter to satisfy * * * every unit of the human race.

Were this very thing attempted on the grand scale that its conception demands, it could be done just as effectively *without any medium of exchange* in any form whatever as with one. This is pointed out here simply to prove, and thereby make plain, that any medium of exchange has no right to be regarded as a "real necessity;" for we have already clearly shown that a real necessity cannot by any contrivance whatever be dispensed with. It will yet be known and heartly realized and acted upon as knowledge increases that anything and everything fulfilling all the test requirements of a real necessity is an unalterable Divine ordinance, and can never be departed from by anyone without irreparable loss and suffering. As this comes more and more clearly to be comprehended by man, it will come also to be seen and understood by man further that every contrivance he erratically chooses to make whereby he creates a fictitious and mostly a tyrannous necessity, he thereby creates a something which becomes in some way or other afflictive and pernicious to himself.

Thus the wide and essential differences between the ways of God and the ways of man are in themselves plainly and distinctly marked; and thus we are enabled to see the point and full purpose of the Master's statement: "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things which are God's." Money was the pointed object of the Master's comment on that occasion. "Show me a penny," said he. When he saw it he asked whose image and superscription was upon it, and was told Cæsar's. Then followed the sequel as above given. So then God does not own *money* in any sense or way as His, and the test we have already given whereby all Divine things can be unmistakably recognized is again illustrated and most authoritatively supported.

If then money-getting is in itself so antagonistic to God and truth, in what light do the Christianity and the churches of to-day show? Surely some power must soon arise in Divine majesty and strength to arraign what is now called "the Church of the Living God," if so be that institution is terribly wide of the mark of its high calling! Ecclesiasticism and "Christianity" are fast becoming effete, and Divine insistence is already at its predetermined work, rooting out these plants God never had anything to do in planting.

When the most popular leaders of the church can again say, as Peter and John once did, "Silver and gold have I none, but such as I have I give unto thee," they will then more nearly approximate the true and heavenly type. When a master of religion, wanting to enlighten enquirers, needs to call upon some one else to show him a penny—as the Great Master himself did, having nothing of the sort himself—that one may truthfully pose as a follower of the meek and lowly Nazarene.

But while men roll about luxuriously in their carriages, dressed in broadcloth and fine linen, faring sumptuously every day, and handling large sums of money over and above what their daily needs call for, and much of which comes from those who are low down in penury, they may compare with antichrist, but they cannot in the least degree with Christ. The husks that the swine eat, the dry husks of a weak and wanting ecclesiasticism, can never satisfy the cravings of an awakened inner nature. That nature naturally and necessarily pines for its own special food, it thirsts for its own refreshing draughts, it needs to inspire its own heavenly atmosphere, it craves for scope, privilege and power—things this groveling earth sphere has nothing in common with.

There is such a thing as "true riches," and the truely awakened one is bent as intently as he can be on their pursuit and possession, just as is the money-getter on the accumulation of "filthy lucre." The two cravings however never accompany each other; they have no features in common; they are originated by widely different causes or factors; they lead in entirely contrary directions; from the very start, then, they must part company with each other and remain so, for the one serves God and humanity at large, and the other serves Mammon and self in particular.

* * * "True riches" are as widely different to what the world calls riches as are the north and south poles sundered. Then if one is legitimate, the other it illegitimate; if one is right the other is wrong; if one is honorable the other is despicable; if one is of heaven the other is of hell; if one works good the other works ill; if one praises God the other praises the Devil; if one is victory the other is a vanquishment; if one makes for universal peace, plenty and prosperity, the other makes for war, penury and adversity. The world's history is all that is necessary to point and illustrate our moral. We speak as unto wise men; judge ye what we say.—*Exchange.*

"YET THOU LACKEST."

"THE PRINTERS' PATRON SAINT."

This is what a Washington compositor once called George W. Childs, and it seems to me deservedly.

For months there has been lying on my desk, waiting to be read, the "Recollections of George W. Childs." Last week when the thermometer perseveringly climbed to 100°, when everybody east of the Mississippi River mopped his moist brow and attempted, at the risk of his life, to drown himself in ice water or still more vicious beverages, I sat comfortably in my eyrie with the ghost of a breeze for a fan, and hot water and these "Recollections" for companions. I passed a most satisfactory afternoon, and closed my book with a sigh of regret.

The cause of regret was the absence of more such men as the proprietor of the Philadelphia *Ledger*. I had read the straightforward record of a man who, born on May 12th, 1829, has never been out of employment since his twelfth year—when he began work as an errand boy in a Baltimore bookstore at two dollars a week—and who would as lief carry a bundle to-day as in the humble olden time. "I carry bundles very often," adds Mr. Childs, "but I understand that certain young men of the period would scorn to do as much." Would that certain young men of the period had sense enough to be Childses! Then they couldn't possibly be themselves, and how the world would be benefited by the transformation!

There are different kinds of greatness. There is the greatness of the poet, the artist, the statesman, the inventor, the merchant, the warrior, the navigator, the financier; there is that rarest of all, the greatness of goodness more needed than all the rest, as upon it depends the salvation of humanity. Mr. Childs is a foremost American, not because he is successful and rich, but because he is filled with the milk of human kindness. "If I am successful," he writes, "I owe my success to industry, temperance and frugality. If asked what, as the result of my experience, is the greatest pleasure in life, I should say, doing good to others. Seemingly the most difficult thing in the world is to be prosperous and generous at the same time. Being generous grows on one just as being mean does. The disposition to give and to be kind to others should be inculcated and fostered in children. It seems to me that is the way to improve the world and make happy the people who are in it."

When a man not only professes to want to help his kind but does it, he makes the best possible citizen, and is the only real Christian. Such a man, if he attains wealth, does so legitimately because of superior business capacity, and not because of taking unfair advantage of his neighbors.

"This property," once said Mr. Childs, referring to the *Ledger*, "was built up without breaking other people down." Nobody grudges him his well-earned fortune; he has made a newspaper pay despite the fact that he excludes all details of disgusting crime, all reports of vice that cannot be read aloud in the family circle, all scandal and slang, and all objectionable advertisements. I rejoice that success is possible under such circumstances, for I have been told again and again that it could not be attained without pandering to the lowest tastes of the great majority. That the majority have low tastes is as true as deplorable. Ignorance is bound to be vulgar; so, too, is education when devoid of sensibility and aspiration.

Loving his kind, Mr. Childs treats his employes as he would be treated. He gives his printers comfortable, well-furnished rooms with walls colored to suit their overworked eyes. He gives them vacations and money to spend while off duty. He never forgets Christmas, and the thousands of dollars thus disposed of pass under the name of "profit-sharing." For thirteen years Mr. Childs has been paying his printers $10,000 a year more than the Typographical Union rates require, or more than he need pay, because he has been making money and he fails to see why his employes should not share in his prosperity. In 1876 his printers were ready to have their wages reduced to forty cents a thousand ems, or five cents less than they were receiving, the former rate having been fixed by their union. Mr. Childs refused to take advantage of what seemed to him unfair, considering his financial status. Ten years later he and his life-long friend, Mr. A. J. Drexel, sent a cheque to the International Typographical Union for ten thousand dollars. Is it strange that the printers east of the Mississippi have voted to set a thousand ems apiece on the birthdays of Mr. Childs and Mr. Drexel, May 12th and September 13th, as a donation to the fund begun by these generous-hearted citizens for the erection of a memorial building in Philadelphia as headquarters of their union? Thus the fund grows at the rate of seven thousand dollars a year! Is it strange that a Richmond compositor should declare that "if all employers were like Mr. George W. Childs, there would be no labor question?"

In the name of humanity and common sense, why cannot there be more such employers? Why should there be an irrepressible conflict between capital and labor? Why cannot capital see that the way to destroy anarchy is to stop sowing the seeds of ferment? Why will not capital apply one single Christian precept to daily life and bring order out of approaching chaos? Is it so difficult to do unto others as you would be done by? Mr. Childs does not seem to find it so, and could he be multiplied indefinitely, trade unions would have little excuse for being.—*Kate Field, in Kate Field's Washington.*

WOMAN'S ✦ DEPARTMENT.

Under the Editorial Management of
Mrs. A. G. Ordway.

Correspondence, contributions and exchanges for this department should be addressed, Woman's Department of THE FLAMING SWORD, 3617 & 3619 Cottage Grove Ave.

We purpose to make this department of THE FLAMING SWORD one worthy of the name; the true Woman's Department.

In order to make the woman's department of THE FLAMING SWORD attractive, useful and interesting to the readers of the SWORD, it should contain woman's thought regarding the great question of the times. Koreshanity is so far above the common, gross comprehension of this age, and so distinct in its conceptions of religion, morality, social life, and political economy that but few have arisen to the possibility of enunciating its doctrines to even a limited extent, to say nothing of a capacity to comprehend and promulgate its higher principles. Some are awaking to the importance of the work and we appeal to such for their aid in augmenting the attractiveness of this department of our flaming weapon for human redemption.

We hope that some who are interested in the progress of the work of purification will contribute their little, even, to the cause we so dearly love.—ED.

The Woman's Mission of the Koreshan Unity meets every Friday afternoon at 2:30, at No. 2 College Place, cor. Cottage Grove Avenue, near 33rd St.

The object of these meetings is to educate women into the true understanding of the vital questions of the age; especially on the subjects of Social Science, Temperance, the Labor Problem, Financial Problem, Science of Theology, Science of Cosmogony, etc; and to help prepare them for their great mission in the righteous settlement of these questions.

These meetings consist of a short lecture by one of the ladies of the Unity on some of these topics, followed by an informal discussion of the subject.

Ladies, interested in the reform and advancement of humanity, are cordially invited to meet with us and understand our views.

"MARK WELL THE ENTERING IN OF THE HOUSE."

[Written by MISS ANNA P. JOHNSON, about 1885.]

The ancient and honorable order of Free Masonry commemorates the building, the destruction, and the rebuilding of that wonderful temple at Jerusalem which the Lord God, the Sovereign of the universe, commanded to be built as a place for his everlasting throne. After finishing the temple Solomon said unto the Lord, "I have built a house of habitation for thee, and a place for thy dwelling forever." David said: "The palace is not for man but for God."

Let the reader particularly note the fact that this temple was reared as a place of habitation for God, and he actually made it his especial abode. The prophet Isaiah saw him there, for he says, "I saw the Lord sitting upon a throne, and his train filled the temple. * * * Then said I, woe is me for I am a man of unclean lips, and mine eyes have seen the King of the Lord of hosts!"

[The temple in which the Lord dwelt was the temple of the body typified, merely, by the temple at Jerusalem.—ED.]

Ezekiel was another prophet who knew the Lord to be within the temple. He also says, "And I heard the Lord God speaking unto me out of the house, * * * and he said, Son of man, the place of my throne, and the place of the soles of my feet where I will dwell forever in the midst of the children of Israel."

Concerning the exact locality in the temple in which God was concealed or enthroned, there appears to be a great mystery, for turning to the 44th chapter we read of a mysterious east gate or entrance to the temple which was closed. "Then said the Lord God unto me, this gate shall be shut, it shall not be opened, and no man shall enter in by it; *because the Lord God of Israel hath entered in by it, therefore it shall be shut.*"

In one of the mystical sentences of Free Masonry are the words, "Mark well." These words are taken from the 44th chapter of Ezekiel in connection with this closed gate which leads to the secret abiding place of God in the temple. In the 5th verse we read: "And the Lord said unto me, Son of man, *Mark well*; * * * *Mark well the entering in of the house.*"

Of all the words of lip or pen, the most vitally important to humanity are these few words of Scripture and of Free Masonry: "Mark well the entering in of the house."

This mysterious closed gate in the temple is the same to which Jesus referred when he said, "Enter in at the strait gate, for strait is the gate and narrow is the way which leadeth unto *life*, and few there be that find it." It is the gate of righteousness which many prophets prayed might be opened unto them; and it is the gate referred to in these words: "Although many gates are opened, yet the gate of righteousness is that gate at which blessed are they who enter in."

In the book of Hermas, this gate plays a most important part in the building of the temple, for any stone not going through that gate cannot be accepted into the building. In the 3rd book, similitude ix: 43, Hermas asks: "Sir, I would know what the building of this tower signifies, also I would be informed concerning this gate?" What he wanted enlightment upon was a vision he had seen of a great Rock, upon which was built a tower over a mysterious new gate which shone more brightly than the sun itself. About this shining gate stood twelve virgins who were to take up the stones and pass them through the gate, without which they would be worthless in the building. Some of the stones were not passed up this way, and as they did not change their color and become white they were rejected by the builders who said to the men who brought them, "Do not you reach up to us any more stones for this building, for unless they shall be carried by these virgins *through this gate* they cannot change their color, therefore do not labor in vain."

St. Paul says, concerning the church, or the temple, "This is a great mystery:" but the mystery is solved by all the prophets, by Jesus the Christ, and by Mythology. Inside this closed and sealed gate there is a wierd character known by the name of Wisdom, Isis, Minerva, who has ever been veiled within a path which no man knoweth. In the 8th chapter of Proverbs we are told that, "She crieth at the gates. * * * Blessed is the man that heareth me, watching daily at my *gates*, for whoso findeth *me*, findeth *life*." She holds guard at the gate of life, the very gate which Jesus alluded to when he said, "strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it:" and is the identical gate which Free Masonry refers to in the sentence, "Mark well" the gate of entrance into the temple.

Of this same Wisdom, under the name of Minerva, Mythology tells us that she was often called Pylotis, from a Greek word signifying a *gate*, and that her effigy was always placed upon the city *gates*, or doors of houses.

In the character of Isis this closed and hermetically sealed gate is symbolized by the sistrum of Isis, which is secured against opening with ingenuously bent bars of iron, which are alluded to in the 45th chapter of Isaiah in connection with Cyrus, who is Osiris, the counterpart of Isis, and who is to play a conspicuous part in the breaking of the bars of this gate in the temple.

The Lord says of this Cyrus, or Osiris, that he shall say to the temple, "Thy foundation shall be laid." "Thus saith the Lord to Cyrus: I will open before him the two-leaved gates: and the gates shall not be shut. I will break in pieces the gates of brass, and cut in sunder the bars of iron."

Just here we wish to make allusion to the fact, that Free Masonry and the rites of Osiris worship are one and the same; or that Masonry is Osiris worship, as their emblems of sun, moon and blazing star will go far to prove. This blazing star has always been supposed to represent the Dog star, Sirius, from which the names of Cyrus and Osirus are derived.

In the Entered Apprentice Degree there are three lights standing in a triangular group representing the sun, moon and Sirius. This is an astronomical figure, for in the heavens, opposite the Dog star, Sirius, is the constellation of a sun, and proceeding around the zodiac, midway between the sun and Dog star, is the constellation of the Crescent at the head of Virgo.

Taking the constellation of the sun and the star, Sirius, for a base, this Crescent or moon would form the apex of a triangle which is this triangle of lights in the Entered Apprentice Degree of Masonry. The worship of Osiris and Isis we all know to be inseparably linked with sun, moon, and a Dog or Dog star.

The degree of the Knights of the East in Masonry is founded upon the Scriptural story of this Osiris, or Cyrus, giving the command for the temple to be rebuilt. The ensigns or emblems of this degree are the *sun*, and a tower with two doors or *gates*.

But let us return to the question asked by Hermas, when he said: "Sir, I would know what the building of this tower signifies?" Now we would also ask the very same question; and we would ask why was the temple at Jerusalem of any more importance than thousands of other magnificent structures? Why do the Masons of the nineteenth century love, cherish, and adore the memory of an ancient temple which, centuries ago, was razed to the ground, and of which not a trace or vestige now remains on the face of the earth? What magic, what mystery was there about that temple which made its name immortal, glorious, holy?

Turning to I. Cor. 3: 16, the mystery is solved, for there we read: "Know ye not that *ye* are the temple of God? * * * What! know ye not that your *body* is the temple?"

This is a most startling revelation, for have we not just seen that God is in the temple? Did not Isaiah see him there: and does not Ezekiel tell of his entering by a secret gate, which was closed and sealed after his entrance? [Him hath God the Father sealed.] This is confirmed by Jesus Christ who says, "Behold, the kingdom of God is within you!" "Know ye not that your body is the temple of the Holy Ghost which is in you?"

Now we begin to see that Free Masonry has been a mystic order of symbolism, whose mission was to keep from utter forgetfulness the great and awful truths and secrets of the human body! Masonry has been one of the chief agents used, by a designing Fate, to keep in remembrance the building, the destruction, and the rebuilding of the *body*, which is the only temple of God in the whole universe.

All ancient lore agrees in asserting that the human body has been destroyed, or that it has fallen from a once perfect state, to which perfection it must return. The ruined temple, at an appointed time, must be gloriously rebuilt, and rebuilt for *eternity*!

We reassert that Masonry holds in keeping all the mystical secrets of the destruction of the body, of its rebuilding, of the time appointed, the persons who are to do the work, etc.

In Masonry there are three Grand Masters; Solomon or the Sun, Hiram of Tyre, whom we will suppose to symbolize the earth which provides all the building material for this temple, and Hiram Abiff whom we will call the human body, or man. This third party, or man, according to masonry, was slain by three roughs whom we will identify with the past three signs of the Zodiac which have reigned over the 6,000 years, during which time man has been slain. Now to raise the body of this dead man, all the grips of masonry were tried without success, until the Lion's grip was used,—*this* brought forth the Lazarus from the grave, which symbolizes the fact that the human body must lie in the fetters of death and the grave until the Lion of the Zodiac puts forth his grip; then shall the *body* of man become triumphant over his mortal foe and conqueror, death.

When the constellation of the Lion begins his reign in the heavens, there will come the time prophesied of when humanity shall in triumph exclaim, "O death, where is thy sting? O grave, where is thy victory?" Strange to say, this Lion is just now, at the present time, beginning his reign: his place in the heavens is opposite Aquarius, or man, and opposite signs reign together. The sun is just now entering Aquarius, which fact necessarily brings into influence the opposite, Lion: consequently the time symbolized in the mysticisms of masonry is now nigh at hand, and we do not hesitate to assert that the ravages of death upon the human body are now nearly at an end.

This prophecy is not solely in the keeping of masonry, for, referring to the Book of Nicodemus, we have the same story told, though dressed up in so different a garb that a casual reader would never think of identifying the two as the same. Nicodemus tells us of Christ, who by the way is often called the Lion, descending into hell, taking the fallen and dead Adam by the hand, bringing him up and giving him into the charge of Michael.

A careful study of ancient lore will prove that hell is encompassed within the boundaries of the present 6,000 year cycle, within the three signs of the Zodiac which, in Masonry, assassinated Hiram Abiff, or mankind: then it was into the present cycle of time that this Lion, Christ, descended and took the fallen or dead man, Adam, and delivered him unto Michael.

Who is Michael? He is the sign of the Zodiac, Aquarius, who reigns with the Lion; and this Michael or Aquarius leads Adam from hell into Paradise again. So here we have the very same tale which Masonry tells of the resurrection of the *body*, when the signs of Aquarius and the Lion come into power, and we also have the story of Mythology which tells of Osiris going down to hell and of his ascending from it again. To Masonry we have accredited the significance of Osiris worship, and the material for the foundation of Masonry is taken from Scripture, therefore we also charge the Holy Scriptures with being inextricably interwoven with Osiris worship. Mythology tells of a species of Sun or *fire* worship under the name of Osiris. Our Scriptures tell the same story, but change the name of Osiris to Cyrus. By interpretation Osiris means the Sun, and Cyrus means the Sun. Cyrus was King of Persia, the land of fire worship. Osiris went down to hell which is universally acknowledged to be a place of *fire* worship; so both Osiris and Cyrus were *fire* heroes, and the names of both signified the Sun.

In Scripture we will find there another man of *fire*, spoken of under the name of Elijah or Helias, which name also signifies the Sun, therefore we must identify him with Osiris and Cyrus. The name Elijah is derived from Heli, the Sun, and Joh, Jehovah, or the fires of oxygen. When this Elijah went away from earth he went in a chariot of *fire*: and through all the miracles of Mythology or Scripture we cannot call to mind any other person who ascended to heaven in like manner save Romulus of Rome; we are told that he was taken away in a chariot of *fire*.

Turning to Malachi, fourth chapter, we are told of a day that is coming that shall burn as an oven; but before the coming of that day of fire, Elijah is to be sent to us again as a prophet. As we have just identified this Elijah with Cyrus and Osiris, then we need not be surprised to find him appearing under the appellation of *Cyrus*, or even *Romulus*.

According to Scripture and Masonry, King Solomon, whose name signifies the Sun, built a most glorious temple for the habitation of God, and that temple was the human *body*. This temple or *body* was destroyed by *fire*—that is, by the fires of oxygen which are now consuming it. This oxygen or fire is symbolized by Cyrus, Osiris, Elijah, and Romulus.

(CONTINUED.)

THE COMING UNITY OF DIVERSITY.

It is a curious fact that within three years seven women have practically stood at the head of as many governments. There was the Empress Frederick, during Frederick the Noble's one hundred days; there was the Empress Regent (daughter of Emperor Dom Pedro) who, during her brief regency, freed the slaves of Brazil; there is Queen Victoria; (long may she outrank the apparently-non-apparent heir;) the Queen Regent of Spain; (Alphonso is but five years old,) the Queen Regent of Holland, and her daughter, Wilhelmina, who will some day be queen; and there are the Queen of Madagascar, the only sovereign who helped our Mary Clement Leavitt on her way, and the Queen of the Hawaiian Islands. Meanwhile Lady Macdonald, of Canada, has been raised to the peerage, and the Great Republic has twelve million queens potential—to be queens actual soon, in church and state.—*Ex.*

Not only a "curious fact" but a remarkably significant sign of the times is the above item. All the centers of the new kingdom to be established in earth are first indicated, as it were, in the efforts of the out-going no-love-to-the-neighbor system to perpertuate itself. Its doom is sealed. The Proclamation of the freedom of mankind from the curse of competism has gone forth. In the adjustment of the people to this state of law in its full and complete practical working in every domain, woman, as incarnate Wisdom, will be Queen; will stand as the acme of the ages; as the Goddess of Liberty she will hold in her ultimate power the Light by which the incoming *virgunes* will usher in the Golden Age.

Seven is the number of fulness. As the Divine impulse reaches its near fulfilment the shadow of coming events is outpictured, though in an inverted state. The fulness of all things is One. The biological Pleiades, the seven sisters, one of whom hid herself in a mortal, will, through absolute unism, manifest the polaric aggregation of which these seven queens are the typical segregated contradictory.

Womanhood, Motherhood—whether enthroned in vidual man or vidual woman—feel ye not the electric thrill as the central consciousness vibrates from the celestial sphere its impregnative, unific impulse that thou mayst be in all thy gloriously magnificent simplicity the Lord our Righteousness!

"Wilt leave behind
All dwarfing lesser life and fill
God's measure of thy days?
Then shalt thou find
Thy dream a prophecy; thy will
The freedom of God's ways."

—*P. M.*

WOMAN'S MISSION, K. U.

The regular lecture meeting of the Woman's Mission was held Friday afternoon at 2:30, July 17th.

The subject was "Truth," which the lecturer said was the pearl of great price that had been sought for by the wise of the ages often at the sacrifice of life and happiness. It was what Jesus came to bring eighteen hundred years ago—and for this he sacrificed his life, that his disciples and followers might receive it in-so-far as they were then able. It is what Koreshans are seeking and expecting in its fulness from CYRUS, the Spirit of Truth, sent to fulfil the promises of Jesus and to say the many things that they were "not able to bear" then. When we grow in truth we will know the will of God and can obey it.

The discussion following brought up the consideration of the Spirit of truth as the Holy Ghost, or the Holy Spirit of Jesus which he poured upon his disciples at the day of Pentecost; and the Spirit of Truth, or Spirit of the Lord, which now, at the "last day" or end of the age, comes in a chosen personality upon whom God has written his "new name."

The lecture for Friday, July 31st, will probably be given by Mrs. Emmertz.—*Sec. W. M. K. U.*

THE FRUIT OF THE DISPENSATION.

This Dispensation exhibits woman as the matured fruit-bearing branch of the Divine spiritual life, as the first Christian dispensation, administered chiefly by men, exhibits the masculine element as the fructifier.

But the kingdom of heaven in its commencement is like a grain of mustard seed, the least of all religious movements in the eyes of men who blow the trumpet of fame and worldly honor. Hence as a snare shall it come upon all they that dwell on the face of the whole earth. Socialism, cooperation, communism, etc., seem to be suspected as a snare by rich nabobs, who are loth to divide their crafty and unjust gains with their poor and often suffering neighbors. And with cause, too, for these are levelers, preparing a way in the desert for the fixed and stable reign of justice, mercy, equity and truth—wherein the mountains of power and wealth are brought down, and the valleys of poverty filled up.

"By their fruits ye shall know them" said Jesus. None but a divine-human, impartial love manifested in a Holy Spirit, can bring forth the fruits recorded of the first Pentecostal Christian family, which exemplified the true character of the reign of the heavens Jesus was raised up to inaugurate among men. Consequently, wherever we see those fruits manifest, whether in man or woman, or in a number of individuals, we may be quite sure that the same spirit reigns there present.

Let all professors of Christianity unite to exhibit these fruits in their daily practice, and there will be such a purifying of hearts and awakening to rational methods as will convict all who hear and see, that are not bound hand and foot by selfishness, and there will be such a religious revival as will astonish the world and go far toward converting all classes to God and his anointed Saviours.—*Ex.*

"Fight thou to the last for thy Queen Mother. Do not fear that wisdom shall fail thy tongue. I, who am Wisdom, will speak in thy voice."—*Selected.*

"YET THOU LACKEST."

Under the above heading is an article which carries a subtle insidious power to deceive all who have not as yet come to reason, and—inasmuch as is yet possible—to act from the standpoint of Absolutely Loving Law.

In the face of probable misunderstanding must the truth be spoken. Light is not darkness. The differentiation between these polaric, contradictory manifestations of the one substance is no more absolute and incontrovertible than is that between the competitive and the communistic principles of impulse.

Welcome to humanity, as a part of the process *toward* true love of one's kind, is the spirit manifest in the benefactions of George W. Childs; yet, just as one drop of ink darkens a cupfull of water so do his and all other so-called redemptive schemes darken or veil truth-absolute, for the simple reason that every penny of said benefactions has Cæsar's stamp of competism or hate.

Truly is one who endeavors to aid his kind, in even a degree of fulness, a saint; but, startling though the statement be, it is nevertheless true that such an one is a saint of the demonic realm inasmuch as he is accumulating the money, wherewith he is enabled to so munificently aid his brothers, *under the competitive system*, which is wholly and absolute of the contradictory of God or Wisdom power—the Devil or Fallacy power.

Ye cannot serve God and Evil at the same time. All of us in some stage of our cyclic retrogressive progression during the great year of Mazzaroth serve Evil as our center of impulse, but we cannot be impulsed from the Good center at that time. We *seem* to serve the God center and its contradictory simultaneously, but is not this the way of it—some entities in our little universe, our vidual embodiment, are wholly principled in Good, others are as fully principled in Evil; acts seeming to come from one and the same source are really impulsed from different spheres of the heavens? There are demonic as well as deific heavens.

To many these emphatic differentiations seem unnecessary, but is it not from the very lack of daring to speak the truth and the whole truth that the whole creation groaneth and travaileth until now in the bringing to the birth its absolute Ones? *Until now*; the now is to-day; the period of gestation is nearly fulfilled. The acceleration of certain premonitory indications requires that we have papers that fearlessly, fully—yet with such loving reverence for purity that all who read will, consciously or unconsciously, feel an uplift—*include* all "reports of vice that" can and must not only "be read aloud in the family circle" but have the deep, hidden cause laid open to the understanding of adult childishness as well as youthful innocence.

"Ignorance is bound to be vulgar." Yes, so let us cease to be esthetically, refinedly vulgar, by ceasing to ignore. Being so sensitively delicate that you cannot handle the unsightly root of a plant will but hold you in ignorance of the fulness of botanical knowledge. Holding a paper aloof from discussion of the vices that clinch the race because of our ignore-ance of them is but one of the subtle ways of Fallacy to retain its power.

Excuse me but, from the standpoint of true love to the neighbor "trades unions would have" even *greater* "excuse for being." Capital *can never* bring "order out of approaching chaos." It is *impossible* "to do unto others as you'd be done by" while one is impulsed, even in the slightest degree, from the competitive center. Its motic spiral is not love to the neighbor.

The true physician or surgeon is he who is seemingly the most unfeeling; who, in his desire to redeem, cuts to the core the expression of error he would remove. It is not an easy task to show one, who feels that he is doing good, that he is *all wrong* simply because he is working from a false basis. The premise is erroneous hence no matter how logical and convincing the reasoning, no matter how helpful seem the uses of the income from this acting basis, it is *all wrong*; it is in deep reality serving mammon. The great potency of this basis lies in its ability, through man's selfishness, to so egregiously deceive its devotees.

One who truly loves his kind will follow the Way, Jesus the Christ, or the One anointed to bring in, in the fulness of time, the state of *such* love to one's kind that all will recognize the message the nucleolus of the new kingdom is now sending out over all the lines of light from the anthropostic center of language, or the redeeming Word.

Let us, as Emerson says, "come from our remote station on the circumference instantaneously to the center of the world, where, as in the closet of God, we see causes" and thereby dare to take the *sword of fire* that burns away the heart or conarium that impulses the humanity in unholy competism.—*P. M.*

WAITING FOR A SIGN.

Many people hear or read enough of Koreshan Science to gain a little understanding of it, and some turn away from it saying, "There seems to be a good deal in it, but I am too busy to investigate it much and I guess I'll wait and see how it turns out before I pin much faith to it;" others seem to be afraid of it although they admit that it seems to be "very plausible and well meaning" but they are afraid to look into any new belief, lest they be drawn away from the "true faith;" others draw back from further acquaintance with it because it may disturb some of their scientific beliefs, whereby they gain their living; or that it may make trouble in their family relations, etc.

Other people, who have heard the doctrine until they understand its principal ideas, and acknowledge it to be a great system, promising a most desirable and needed reform to the world, hesitate about believing it because they think it "too good to be true." They "don't believe so much good can come to the world, at least not so suddenly. It may come in time—by a gradual evolutionary process, several hundred or a thousand years hence—but not in our day. However, there may be some truth in Koreshan Science, we don't say there isn't, but we will wait and see what it can do, before we accept it."

There are still others, who have as thorough an intellectual grasp of this Science as any one, except its promulgator, and who recognize that it is the broadest and most complete science in the earth at the present day, and do not deny the *possibility* of its being able to do all it claims "in our day," and they hope and almost believe that it will, yet they hold back from joining the cause, waiting—for what?

All waiting for a SIGN?

They cannot help admitting that its doctrines look reasonable and true, as they embrace the principles which were laid down by Moses and the prophets, and by Jesus himself, upon which principles all the civil, moral and religious institutions of the world are founded, but which they all pervert and corrupt in their practical workings. They cannot doubt the sincere desire and effort, of those who have joined this cause, to live according to these principles; and that their ultimate object is the reform of society. They perhaps believe, or want to believe, the Bible to be true, and they see that this is the only scientific exposition of the laws of the universe that agrees with and proves the truths of the Bible; they also see that its scientific theories are based on the same facts and phenomena of modern science, but their difference lies in the Koreshan understanding of these facts being full and clear instead of partial and obscure, and hence its premises are absolutely true and its scientific conclusions must be true also.

They may admit all these points—yet they wait!

They want *proof* that what Koreshanity teaches is true before they can accept it as truth! They want its prophecies fulfilled before they believe it to be a true prophet! They want to see its benefits conferred before they will believe it can bless! They are only waiting for a sign, and when that is given to their satisfaction they will join the cause.

Their excuses for not investigating and accepting this Science are as various and important as those given by the invited guests for not coming to the rich man's wedding feast in the parable; and it is probable that Koreshanity will gather its disciples from the highways and byways.

These indifferent or doubtful people forget or are careless that Jesus said, "a wicked and adulterous generation seeketh after a *sign*," instead of the truth, and that no sign should be given them until the times should be upon them, the day and the hour, whereof no man knew, not even the angels, but the Father; and that they should therefore "watch and pray." They do not remember that He said the "Kingdom of God cometh without observation;" and that Christ was to come as a "thief in the night," when no man knew except he be watching and praying; and that when "the Master was risen up" many would knock at his door and say "Lord, Lord, open unto us!" "We have eaten and drunk in thy presence, and thou hast taught in our streets," and he would not open unto them; and that he said, "Blessed are they that have not seen, yet have believed."

Comparatively few of all who have heard the Koreshan doctrines accept and support them fully. The natural conservatism, aided by egotism, in man, prevents the majority from accepting any new religion or science until it shows some startling proof of its claims to merit.

But there are always some who do not have to wait for a sign; they can recognize truth without. Such have accepted this Science through intellectual appreciation of its truth, or through affection for the good it teaches and promises to the world; and through their belief they are willing to give the cause the devotion it needs, even to the extent of all their time and strength if necessary.

These few are learning "to labor and to wait," *not* for a sign, but for enough fellow laborers to join them to consummate the day that will confirm the Sign they already have in the personality of Cyrus himself, and bring him into his power.

Until sufficient numbers are aggregated, and their forces concentrated in one work, that day cannot come that will prove this Science true, and manifest the sign for which the world is waiting.

"Blessed are they that have not seen, yet have believed," Jesus said to doubting Thomas. There are so many doubting Thomases in the world to-day who wait to feel the nail holes before they can believe! Yet the Lord was patient with such as these, and so is Koresh. He is willing to give proofs as soon as the forces of those who can believe from a love of the truth augment sufficiently to enable him to give proofs.

But suppose all his support was no more positive and assured than that afforded by these doubters, could he ever prove anything or accomplish anything?

If no one had believed in Jesus more trustingly than Thomas, would he ever have reached his resurrection and translation?

Thomas represents a large class of people, who are not the ones who believe fully and trustingly and who go ahead enthusiastically in the pioneer work; but rather the drag, (perhaps essential as a balance,) the ones who are *hardly* saved, the ultimates of those who will come into the new life.

As the Lord was patient with Thomas and gave him the proof he desired, so surely there will be a day of grace and some proof given to those who cannot fully trust without. But the day of grace will not be long nor the proof for those who do not want to see.

A recent issue of "*The People*" in noting some statements of the SWORD to the effect, that right prevails in the world when God can centralize and focalize all good in himself and manifest himself to the world in his Divine form, goes on to state that God brings about this focalization of good through the agency of man, and then asks why the FLAMING SWORD does not buckle down to work.

That is a very easy question to stand off and ask! Why don't "*The People*" buckle down and help? They are well-meaning people and want to help the cause of humanity; that is what they are working for—albeit on old lines—and would probably join any reform movement they thought would accomplish the elevation of the people; but before they join Koreshanity they must have a sign!

That is what every reform-movement to-day is waiting for! And judging by the quiet and repose all along the lines at this present midsummer hour we should think they were sitting down to wait, perhaps even napping. Even those most rampant and agitative of all reformers, the Anarchists and Revolutionary Socialists, are quiet.

It may be the blast of the Angel Gabriel that will rouse them to action again. Perhaps that is the signal they are waiting for!

Externally the world is going on as in the days of Noah, eating and drinking, buying and selling, marrying and giving in marriage, living and dying; but at the same time there is an undercurrent of thought half unconscious, half understood, that is in the attitude of waiting or expecting something—few realize just what or where.

All the world in one way or another feels the stress and strain of this undercurrent of suspense, which makes itself manifest in the state of restlessness that pervades business affairs, religion, labor and social affairs. This restlessness has flood and ebb tides, and just now happens to be at low-water mark. But soon the tide will turn again and the forces will be agitating all over the land.

In view of the recurrence of the inevitable and general upheaval of the whole country during the coming year, over a presidential election, it is very sure that this strength-gathering quiet cannot be of much longer duration.

Is the harvest indeed ripe?

Is the world indeed waiting for its promised redemption, even though unconsciously?

The cries of suffering and wails of despair go up continually from thousands of the oppressed, saying, "How long, O Lord, must we endure!" Injustice rules in high places, and oppression and fiendish cruelty run riot! All the earth travaileth in sorrow.

The time for the Deliverer has come! Behold him, all who will, and join his ranks that ye may help bring relief and succor to the downtrodden of the earth, and manifest the SIGNS of Divine power that will make guilty monarchs tremble and fall from their tottering thrones!—*A. M. M.*

MONSTER ORGANIZATIONS NOT THE SAVIOURS OF LABOR.

When the laborers all understand that they are subject to the laws of competition, and that they must take a lesson from the railroads, Standard Oil Company and the like, and through combination control the market, the throat-cutting phase of competition can be controlled, and the standard of living raised to the highest possible notch.—*Jos. R. Buchanan.*

If the above contains Prof. Buchanan's real views on the labor question it clearly shows that he does not understand the events which his own prophecies portend. In the very nature of the case, a vast and ignorant throng of starving and despairing men and women, with no means of sustaining life for a single week apart from their own labor, cannot effectively combine and control the demand for their only commodity—their labor—against the men who have unbounded resources, and can suspend all labors indefinitely, and live luxuriously for a time upon their vast accumulations, without materially lessening their hoard.

The attempt of the mice to bell the cat would be an entirely sensible and feasible one compared with theirs. The poor man's standard of living must and will be raised, but it will only be raised by, not imitation of railroad and Standard Oil monopolies, but by the destruction of all such cruel and inhuman, men-destroying monsters. By no extent, or exercise of power purchased by the free use of money to attain the control of governments, ministers, teachers, churches, social organizations, newspapers, lawyers, every means to control human sentiment, can these monster crimes against humanity, great corporations, much longer maintain their own existence, much less become the models for the organization of equally great and selfish monster organizations of the poverty stricken sons and daughters of want, whose entire existence is a life-long struggle for the bare means of existence.—*O. F. L.*

ONE OR THE OTHER.

The whole world is particularly tired of the great Unknowable, together with those—the worst of all—the intellectual suicides—the Agnostics—who, by their own declarations, neither know nor ever can know anything about it.

The Truth of Truths is that man is in the image of God and his chief moral duty is to perfect that image.

Either the great, distinctively-Christian doctrine of the Incarnation—or the word made flesh—means that man is God or it means nothing; there is no other possible alternative. Either it is a demonstrable, verifiable, concrete truth, or it is the emptiest of vagaries.—*Ex.*

MONEY UNNECESSARY.

Of course ridicule will be heaped upon those who first advance the idea that money is unnecessary, but ridicule is not argument. Money is the cause of nearly all the trouble in the world. It is a false God that all are forced to worship, under present conditions, in order to live. Suppose there were not a dollar in the world to-day and never could be again, would not the earth remain? Would people starve with the resources of the earth at their command?—*Dr. G. W. Casey, in The Industrial Age.*

"HAVE EYES BUT SEE NOT."

God is a Spirit but it is very generally supposed that he has an eye and can see. How few of the great mass of the blind faith-believers of our churches stop to think or consider what the eye of God is! The world has become so materialistic that everything has to be made literal in the false sense, and the real beauty and force of all Bible doctrine is lost.

They read that Lazarus and the rich man died, and that the rich man in hell lifted up his eyes in torment and saw Abraham afar off and Lazarus in his bosom. "Why, the Bible says so!" Yes, but is it reasonable or even supposable that after the rich man's eyes had been placed in the grave and perhaps eaten up by decay that there could be anything literal in his seeing? Of course not. But he was in hell and saw Lazarus in Abraham's bosom while his body was rotting in the grave. How could that be?

Suppose we use our mind's eye and look at this question with a reasonable attention to the real facts in this case. To know is to see. The rich man continued to know—even after his literal death—in another embodiment, body, or person who had learned to know (see), that Lazarus was with Abraham or God's elect. But please notice, see, or know that this account does not say that Lazarus went to heaven.

We do not wonder at the exclamation of the Prophet Jeremiah, "O foolish people, and without understanding; which have eyes but see not; which have ears and hear not." When will the people use their inner, reasoning, God-given ability to see and know the hidden, mysterious, beautiful truths of the Bible and not be bound down as slaves to councils, conferences and the dogmas of a wicked and adulterous generation! We are commanded to search the Scriptures, but how few of our classes in theology have the real Bible in their course of study. When inquiring minds desire to discuss certain of its statements in the light of reason they are told that we must consider the "historic sense," that is, the sense that suits a sin-loving world. If a man is learned in the use of language and endowed with honesty and courage enough to question orthodox heresies he soon finds himself excommunicated.

Pres. C. A. Blanchard of Wheaton College says, in his College Record of June 6th, that "the Christian faith of the Anglo-Saxon world is being rudely questioned and sadly shaken." This will continue to be the case until Christianity learns to know more of God's eye and also learns to use it with reason and understanding.—*Samuel.*

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